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A
PERSWASIVE
To the Stricter
OBSERVATION
OF THE
LORDS DAY:

In pursuance of His
MAJESTIES
Pious Order and Directions to
P R E A C H E R S
Particularly about the Observation of the
L O R D ' S D A Y , & c .

By *Matthew Bryan*, L. L. D.

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L O N D O N ,

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PERSWASIVE

OBSERVATION

OF THE
LORDS DAY

MAJESTIES

PREFACE

Particularly about the
Lords Day

B. Maitland, Esq.

LONDON

1700

7
Reverendo admodum

In Christo Patri ac Domino,

D. P E T R O.

Providentiâ Divina

WINTONIENSI

E P I S C O P O,

Et nobilissimi Ordinis à periscelide dicti
Præfuli Dignissimo;

Copiarum, sub Rege maximè pio ac Martyre
C A R O L O primo, Duci fortissimo;

In Exilii Miseriis Benignissimi C A R O L I
Secundi servo & *συνκαίρω* invicto;

Rebellibus Occidentalibus, sub Rege Serenissi-
mo J A C O B O Secundo, Terrori,

Et Armis, & Precibus Regis Regnique Opitulatori,
Bonorum Fautori,

Improborum Malleo,

Ecclesiæ Anglicanæ Strenuo Vindici
Et Ornamento,

M. B.

Hanc de die Dominicâ pie observandâ Concionem,
coram Londinensibus habitam,

Humillimè & cum devotissimâ Veneratione
Offert.

Reverendo admodum

In Christo Patri ac Domino

D. P. T. O.

WINTON

Et nobilissimi Ordinis a generalibus

Capitulis et a generalibus

In Iuxta Millea

Albion

et a

Improbis

Problema

et a

Planctus et Dominus

et cum devotissima

Omnis

P E R S W A S I V E
 TO THE
 Stricter OBSERVATION
 OF THE
 LORDS DAY.

Exod. 20. 8.

Remember the Sabbath Day to keep it holy.

TIS an old Observation, in which there is a great deal of truth, though sometimes urg'd for very ill ends, particularly to discountenance that great Gospel Ordinance of Preaching, *Nil dictum quod non dictum prius*: which I might English in the words of Solomon, though spoken by him on another account, *There is no new thing under the Sun.* There is nothing *Ecclef. 9. 1.* done or said, but it has been done or said already. Tho this might seem to supersede all further Inquiries, and attempts to document and instruct the World, and dispence knowledge, and at once upbraid and silence the Undertaker, by telling him that what he does is but *actum agere* to do that which is done already; yet certainly, in regard there dwell in us treacherous and unfaithful

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memories,

memories, and dull and drowsie affections, unapt especially to Spiritual and Divine Things, it cannot be denied, that an honest *Remembrancer* is as necessary and useful as the most eloquent Instructor to be imagin'd; which *St. Peter* seems to acknowledge, by magnifying the office of a *Remembrancer* no less than three times in one Chapter: 2 *Pet.* 1. 12, 13, 15, *Wherefore I will not be negligent to put you always in remembrance of these things, tho ye know them, and be established in the present truth. Tea, I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in remembrance: moreover I will endeavour, that you may be able after my decease to have these things always in remembrance.*

We less want the knowledge than the practice of our duties. 'Tis not so much the furnishing our heads with a richer treasure of speculations, as the profitable improvement of what we know, that is, or ought to be the great end of Preaching. The inculcating of duties therefore must needs be both necessary and advantageous, the putting men in mind of what they know already. Now amongst the several duties which in faithfulness I must put you in mind of, I think it not unreasonable to put you in remembrance of that which this Day, or rather, the Lord of this Day requires of you, *viz.* The hallowing and sanctifying of the Sabbath; of late so much neglected and prophaned amongst us. Give me leave therefore, following the Example of *St. Peter*, to put you in remembrance of these things, tho you know them, and be established in the present truth and duty. Duty, may some say! Ay, would you would satisfy us to that! For that's the scruple that lies upon our spirits. We know indeed, that the first day of the Week according to the Scripture computation is joyn'd by humane Law, under a Penalty to be kept solemn and sacred for the Worship of God, which seems

seems to be contrary to the positive command of God held forth in the fourth Commandment: which, by the Example of God himself seems to intimate and command the observation of the Seventh Day from the Creation, as the Sabbath of the Lord to be kept by the Lord's people. Now the *Fourth Commandment*, you say, is of moral and perpetual obligation, part of that Doctrine, which you say, is a Rule of Life to a Believer; and every Sunday we are taught after pronouncing of this Commandment to beg mercy and pardon for our breach of it, and strength better to keep it for the time to come; in that short ejaculation, *Lord have mercy upon us, and incline our hearts to keep this Law*. Now it seems strange, that we should be oblig'd to a duty so seemingly contrary to the *Fourth Commandment*: which yet we are taught to acknowledge obedience to, and beg God to incline our hearts to keep it; when as at that very time it seems to us that we openly break it, not keeping that Day which is there mentioned.

This, I confess, has been a scruple that has troubled the spirits of many, and drawn some into a practical error. For satisfaction therefore of the scrupulous, and confirmation of the conscionable observers of the Christian Sabbath; I shall labour to shew you the indispensable Obligation of it: And to that end, I have for my Subject pitch'd my thoughts on the Words of the Commandment which seem to speak so much against it: but before I have done, I hope, you'll conclude with me that the observation of the Christian Sabbath is not inconsistent with the duty held forth in the Text, *Remember the Sabbath day to keep it holy*.

In speaking to this Argument I shall do these three things.

1. Shew you the divine Institution of the Christian Sabbath, which we now celebrate, that to observe and

keep it is our duty, and that in obedience to the Command of God.

2. I shall shew you the manner how the Duty is to be performed, wherein the right and due Observation of the day consists.

3. And lastly, I shall make some reflection on the whole by Application.

1. My first undertaking shall be to shew you the Divine Institution of the Christian Sabbath, which we now celebrate; that to observe and keep it is our duty, and that in Obedience to the Command of God.

And truly Brethren, this Truth ought to be well settled and fixed in our minds, as that which will mightily perswade us to the conscionable performance of the duty of the day; for if I apprehend it to be only of humane Institution, and the Command of Man, how will it abate the value and esteem, which otherwise I should have for it, strangely lessen my Veneration and Reverence! how will it damp my zeal, and clip the wings of my rising and exulting Joy, which would be the result of this consideration, *--This is the day which the Lord hath made,--* the inference would then be easie and natural, *Let us rejoice, and be glad in it!* Sirs! Whilst I believe that the Observation of this day, is but the Command of a mortal dying man, my esteem is no more for it than for another day: But when I believe, and am perswaded, and consider, that 'tis the Command of the God that made me, the God that redeemed me, and the God that shall shortly come to judge me; O how will this raise my mind, and enliven my affections, and check my sloath, and quicken my zeal, and awaken my Conscience to a sense and conscionable performance of my duty! And therefore I would willingly fix this as a great truth and immoveable principle in your minds, that to observe and keep

is (5)
keep this day in your Duty, and that in Obedience to the Command of God. And here the better to make way to what I intend, I must premise these two things.

1. That the Fourth Commandment is moral, *i. e.* of perpetual Obligation, as to the substance of it.

2. That our Saviour Christ, who was Lord of the Sabbath, had power to make what alteration he pleas'd, as to the ceremonial part of it.

1. That the Fourth Commandment is moral, *i. e.* of perpetual Obligation, as to the substance of it; (the ceremonial for Circumstance) if not, then there are but nine Commandments under the Gospel (for what was purely ceremonial relating to the Jewish Oeconomy is abolished) and in vain are we taught to pray after the rehearsal of this Commandment; *Lord have mercy us, and incline our hearts, to keep this Law,*

To keep some Time holy to the Lord for his Solemn Service, is absolutely moral, which the Light of Nature prompts men to. Now 'tis plain, a Sabbath God must have by the perpetual Ordinance of the Fourth Commandment; *Remember to keep Holy the Sabbath Day, i. e.* that day which for the time being, God hath marked out and appointed for his own. And he hath declar'd his will concerning the limitation of it, *Six days shalt thou labour, and do all that thou hast to do, but the seventh is the Sabbath.* The Seventh from the Creation was enjoyn'd to be kept by the Jews in remembrance of the Creation, according to God's own example: *In six days the Lord made Heaven and Earth; and rested the Seventh Day;* which was observed before the giving of the Law on Sinai. Well but Christians observe not this seventh day which the Jews did, do they then break the Commandment? God forbid! no, they do not break the Commandment; and this will

will appear by the second thing which I have to pre-mise, *viz.*

2. That our Saviour Christ, who was Lord of the Sabbath had power to make what alteration he pleas'd, as to the Ceremonial part of the Commandment. Our Saviour tells the *Jews*, St. Mark 2. 28. *that the Son of Man is Lord of the Sabbath.* He was so indeed, for 'twas he that made the VWorld, and gave the Law on *Sinai*: And he shew'd the true use of the Sabbath, that 'twas made for Man, and not Man for the Sabbath, and as Lord of it, he had power to make what Alteration he pleas'd. Now the Alteration he made was about the circumstance of time, not as to the matter of the Commandment, one day in seven, but as to the Circumstance of time, *i. e.* which day in seven he pleas'd. Now if I can prove to you that our Saviour Christ alter'd the circumstance of time, and that that time which the Christians now observe is that Alteration, I hope you'll conclude with me that the observation of the Christian Sabbath is no breach of the Fourth Commandment, but an indispensable duty incumbent upon the Church of Christ, and that it is so will appear by these Arguments.

1. The First I shall draw from the immediate authority of our Saviour, who, to let the VWorld know that his pleasure was to translate the *Jewish* Sabbath, which was Saturday, the seventh from the Creation, to the first day of the VWeek, was pleas'd,

First, To Honour this day with his Resurrection from the dead, which was on the first day of the VWeek when he had finish'd the work of our Redemption, as he had before on the beginning of the *Jewish* Sabbath finish'd the work of our Creation. The *Jewish* Sabbath slept its last in the Grave with Christ, and at his Resurrection immediately enter'd the Lords day; from the

the very day of the Resurrection of Christ. *St. Austin* <sup>Ep. ad Jan. 19.
c. 13.</sup> derives the beginning of the Gospel Sabbath. *The Lords day*, saith he, *by the Resurrection of Christ*, was declar'd to be *The Christians day*; and from that very time it began to be celebrated as *the Christians Festival*.

This was the First day of our Saviours appearing to his Disciples, and during the forty days he remain'd up on Earth after his Resurrection, he appear'd to his Disciples usually upon the first day of the VWeek, and gave them Orders about the things concerning his Kingdom.

*Dominicum
diem quem vobis
Saluatoris no-
stri Resur-
rectio consecra-
vit, &c.
Id. de Verb.
Apost. serm. 15.*

2. He honoured this day with the first mission of the Holy Ghost. *Act. 2. 1, &c.* When the day of Pentecost was fully come, &c. Pentecost, that year, fell on Sunday, the first day of the VWeek: VWhich I thus plainly prove to you. There were three Solemn Feasts which were appointed the Jews every year; The Feast of the Passeeover: The Feast of Harveft: And the Feast of Tabernacles; as you may read *Exod. 23. 14, 15.*

The Feast of Harveft (styl'd *Deut 16. 9.* the Feast of Weeks) was fifty days after the Feast of the Passeeover, *Lev. 23. 15, 16.* This Feast of VWeeks is the same which *St. Luke* calls here Pentecost; which is a Greek VVord signifying the fiftieth day, and retain'd in our English Translation, which time we now call *Whitsunday*: VWhich we observe is always seven weeks after *Easter*. Now this day, which was seven weeks after the Passeeover, fell that year on Sunday, when the Holy Ghost descended, as will appear if you consult *Joh. 19. 14, 31.* Where you find that the day our Saviour was Crucified was the day of the preparation of the Passeeover, and the next day was the Sabbath, on which the Passeeover that year was celebrated, which is therefore stil'd an high day *v. 31. ἡ ἡμέρα ἡ ἡμέρα*, a great day

day, i.e. a very solemn day in respect of the concurrence of a double celebrity: the Sabbath, and the Feast of the Passeeover.

Now reckon seven Weeks from the Passeeover, which was *Saturday*, the *Jews Sabbath*, to the day of Pentecost inclusively, which makes up the compleat number of fifty days, and you'll find that it fell on *Sunday* the first day of the Week, on which the Holy Ghost descended, as it were, to give birth to the Christian Sabbath, which had it's conception at Christs Resurrection. And *Grotius* noteth from *Exod. 19. 1.* that it was the day the Law was given on, and so on which the Spirit was given for the new Law.

So much for Christs immediate Authority. If any say that all this is but conjectural, that it serves to illustrate, but not to prove the point in hand, speaking the probability, but not the certainty of the thing; I have somewhat to offer in the next place that will put the matter out of all doubt; and therefore,

2. My second Argument I draw from the Authority of the Apostles, who did nothing of themselves but by commission from Christ, *Mat. 28. 19, 20.* *Go ye therefore and teach all Nations, &c. teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the World.* How could he be with them when he was to be taken from them, and depart into Heaven: He tells them, *Joh. 14. 26.* where he promises to send his Spirit, as his Vicar General, to supply his place, and abscence, and direct them about all things relating to his Kingdome. *But the Comforter which is the Holy Ghost whom the Father will send in my name he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, and Chap. 16. 13, 14.* *When he the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but what-*

whatsoever he shall hear that shall he speak. He shall glorify me : for he shall receive of mine and shall shew it unto you. So that what the Apostles did they did by Divine Warrant. Now we have both Apostolical precept and practise to warrant the observation of the day.

I. For Precept, 1 Cor. 16. 1. *As I have ordained in the Churches of Galatia, so do ye :* and what that Ordinance was, he tells them, v. 2. *Upon the first day of the Week let every one of you lay by him in store as God has prosper'd him, that there may be no gathering when I come.* He ordains their Collections for the poor Saints, and oblations should be on that day. And why should that day be the Collection day rather than any other, had it not been observ'd holy in those times, and that Christians did use on that day to assemble ? The collection therefore being enjoy'd on that day, and that in the weekly returns of it (for the collection was not to be made at once, and no more, but time after time, till it swell'd to a Treasure ; *συναίξων*, gathering a Treasure as the greek word signifies, adding something weekly, as God had prosper'd every man) this, I say, is an argument, that the day was celebrated as the Christian Sabbath, the work being so suitable to the day, and then most effectually promoted by the opportunity that offer'd it self through the numerous assembly of Christians.

There is one thing objected against the validity of this place for the proof of the point in hand, and that is the Greek phrase, which the Objectors say is not truly translated, *the first day of the Week*, the words in the Greek being *κατὰ μίαν σαββάτων*, which word for word is, on one of the Sabbaths. So that, say they, the Apostle intended the collection should be made on the Sabbath day, the seventh, and not the first day of the Week.

To this I answer, that the Translation is good, and

Chrys. in 1 Cor.
Hom. 43.

καὶ μίαν σαβ-
βάτην, τὴν
ἑστὴν, κυρια-
κὴν, &c.

warrantable, as St. *Chrysostome*, the learned *Grótius*, and Dr. *Hammond* observe; yea St. *Chrysostome* interprets it the Lords day. The word Sabbath is oftentimes put for the whole Week, which is signified by that Notion. *Lev.* 15. 23. *Seven Sabbaths shall be compleat, i. e. seven Weeks.* So St. *Luke* 18. 12. *I fast twice in the week;* in the Greek 'tis, δις ἢ σαββάτη, twice in the Sabbath. And 'tis observable that the same Phrase is used concerning the day of the Resurrection. *Mat.* 28. 1. ἐν μίαν σαββάτων, which is render'd without any objection against it the first day of the Week: And so St. *Luke* 24. 1. and *Joh.* 20. 1. There is the like Phrase in the Greek, and the like Translation in *English*. Now they may as well deny the Resurrection of Christ to be on the first day of the Week, as the Christian Assemblies to be on that day by force of the same Objection, the Phrase being in each place the same, and therefore must needs have the same signification. And St. *Mark* seems so to expound the other Evangelists, *Chap.* 16. 9. πρώτη σαββάτη, which cannot possibly with any sense be understood of the Sabbath, but the first day of the Week: and the Greek Scholiast confidently renders μίαν σαββάτων, τὴν κυριακὴν, the Lords day, on which the Apostles were wont to keep their Assemblies; which is the next thing that we are to take notice of and inquire into, viz.

2. Their practice. We find in the 2d. of the *Acts*, that the Apostles and Disciples of Christ were assembled for religious exercises on the first day of the Week, the usual solemn time of their meeting in honour and memory of their Lords Resurrection. And *Act.* 20. 7. We read that upon the first day of the Week, when the Disciples came together to break Bread (i. e. the Sacramental or Eucharistical Bread) St. *Paul* Preached to them ready to depart on the morrow.

'Tis true we have but a few hints in Scripture of the observation

given it, being not call'd the Sabbath, (and when we call it so, stiling it the Christian Sabbath, it is not strictly and properly, but analogically, and by way of allusion to the *Jewish* Sabbath, which was a day of rest) but the proper, and peculiar, and Evangelical Name is the Lords day; which the *Jews* stil'd the first day, and the *Gentiles* Sunday. But it matters not much by what Name we call it, whether Sabbath, or Sunday, or the First Day, so that we allow the divine right, and Institution, and observation of it: Only I must observe to you that the Lords day is the most proper, and peculiar, and Evangelical Notion; which was observ'd and us'd, not only in the Apostles times, but in the succeeding Ages of the Church; which is an historical Evidence of the divine Institution of the day, that it was not instituted by the Church succeeding the Apostles, but by the Apostles themselves, and the usage derived to the succeeding Ages of the Church, by Apostolical Tradition;

* St. Ignatius who was St. Johns Disciple, makes it, τὴν βασιλίδε, ἡ ἑτατον πασῶν τῶν ἡμερῶν. The Queen, the Lady paramount among the other weekly days. Μετὰ τὸ σαββατισαυ, &c. After the Sabbath let every Friend of Christ make the Lords day a Solemn Festival, says the same Ignatius. Upon the Sunday συνέλευσις γίνεται, a common assembly both of Citizens and common people is held, &c. says Just. Mart. Apol. 2.

Upon that day (i. e. Sunday) we Christians meet together in the common Assembly, &c. says Tertullian Apol. cap. 39.

We Christians assemble our selves with much diligence, upon the Lords day, to praise God, &c. Clement. Rom. Const. Ap. l. 2. c. 63. St. Basil de Spir. Sanct. 27. Numbers the Observation of the Lords day amongst Apostolical Traditions. And St. Augustine's general Golden Rule proves it to be so. Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper vetentum est, non nisi auctoritate Apostolica traditum rectissime creditur. Aug. de Bapt. c. Donatist. l. 4. cap. 24

and the day generally observed by the Church immediately after the Apostles days, and so forward, as I could shew you at large by the Testimony of the * Ancients. But I shall only take particular notice of the Testimony of an Enemy, as to the matter of fact, that the Observation of the day was as old as the Apostles, and that is the famous Heathen Pliny, who inform'd the Emperor Trajan (in whose Reign the Apostle St. John liv'd) that it was the use of Christians on a stated day (by which he could mean no other than the Lords day) to meet together to sing their Hymnos ant: e. lacanos

Iacanos, their Hymns to Christ, as God, before day-break, and to bind themselves by a Sacrament not to do any wickedness, &c. This is the Testimony of a great Heathen, whose report as an Historian is not to be questioned.

Plin. Ep. 57. ad
Trajanum. lib.
dec. p. 434. ef-
sent sollicito
die ante lucem
convenire: car-
menq; Christo,
quasi Deo, dicere
secum invicem
sequi Sacramen-
to, &c.

Nay the observation of this day was so taken notice of by the Heathen in the Primitive persecutions, before any Imperial Edict or Canon of Council enjoyn'd it, that it became a constant interrogatory to the Christians, when brought upon their Tryal and Examination, *Have you kept the Lords day?* To which their answer was ever ready, I cannot intermit it, for I am a *Christian*, and the Law of God prompts me to it.

Now put these things together, the historical Notices which occur in Scripture of the Apostolical Institution and Observation of the day, and their Approbation of it in others (for certainly they would not have approv'd of it, but vigorously oppos'd it, had it been an usurpation, and contrary to the mind of Christ) these things, I say, together with the concurrent testimony of the succeeding Ages of the Church, and not only of Friends, but Enemies too, I think sufficiently prove the Apostolical Observation of the day; and consequently the Divine Institution of it, and that in obedience to the Command of God in this precept, *Remember the Sabbath day to keep it Holy*; which may be prov'd by an Enumeration or induction of particulars; what Christ the Son of God did, that God the Father did, who sent him into the World; what the Spirit, the Holy Ghost did, that Christ, who sent him, did; and what the Apostles, who were inspir'd with the Spirit did, that the Spirit himself did: Thus in their first Council, Act. 15. 28: *It seemed good to the Holy Ghost and to us*; and the Spirit was to lead them into all Truth, and bring all things to their remembrance, &c.

Now

Now I have prov'd to you both by Scripture and History that the Apostles did command, and institute, and approve of the Observation of the Lords Day: And if they did it the Holy Ghost did it, and if the Holy Ghost did it Christ the Son did it, and if Christ did it, God the Father himself did it, who here commands us, *Remember the Sabbath day to keep it Holy.*

So that there are two things whereon the Divine Right of the Lords Day is founded: Upon the moral Equity of the Fourth Commandment, and upon Evangelical Institution. Our Church reduceth the Institution of this day as a weekly day to the Fourth Commandment; and as the first day of the Week she foundeth it upon Apostolical practice and tradition. For which I might refer you to the Words of the Homily of the place and time of Prayer. *As concerning the time which Almighty God has appointed his people to assemble together solemnly, it doth appear by the Fourth Commandment of God: Remember, saith God, that thou keep Holy the Sabbath day. Upon which day, as is plain in the Acts of the Apostles, the people accustomedly resorted together, and heard diligently the Law and the Prophets read among them. And albeit this Commandment of God doth not bind Christian people so straitly to observe and keep the utter Ceremonies of the Sabbath day, as it was given unto the Jews, as touching the forbearing of Work and Labour in time of great necessity, and as touching the precise keeping of the seventh day after the manner of the Jews. For we keep now the first day, which is our Sunday; and make that our Sabbath, that is, our day of rest, in the honour of our Saviour Christ, who as upon that day rose from death, conquering the same most triumphantly: Yet notwithstanding whatsoever is found in the Commandment appertaining to the Law of Nature, as a thing most godly, most just, and needful for the setting forth of God's Glory, it ought to be retained and kept of all*

all good Christian people. And therefore *God's* Commandment, we ought to have a time, as one day in the Week, wherein we ought to rest, yea from our lawful and needful Works. Again, God hath given expresse charge to all men, that upon the Sabbath day, which is now our Sunday, they should cease from all Weekly and Work day labour. &c. And a little after, God doth not only Command the Observation of this Holy day, &c. And again a little after, Thus it may plainly appear, that God's Will and Commandment was to have a solemn time and standing day in the Week, wherein the people should come together, and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and obedient people. This Example and Commandment of God, the godly Christian people began to follow immediately after the Ascension of our Lord Christ, and began to choose them a standing day of the week to come together in: Tet not the seventh day, which the Jews kept; but the Lords day, the day of the Lord's Resurrection, the day after the seventh day, which is the first day of the Week. Of the which day mention is made by St. Paul on this wise. In the first day of the Sabbath, let every man lay up what he thinketh good: Meaning for the poor. By the first day of the Sabbath is meant our Sunday, which is the first day after the Jews seventh day. And in the Apocalyps it is more plain, whereas St. John saith, I was in the Spirit upon the Lords day. Sithence which time Gods people hath always, in all ages, without any gainsaying, used to come together upon the Sunday, to Celebrate and honour the Lords blessed Name, &c. These are the words of the said Homily, which sufficiently declare the Doctrine and sense of the Church of England (of which we are members) in this point.

To which, as not impertinent I will add the words of the Judicious Hooker in his Ecclesiastical Polity. We are
bound

Hook, Eccles.
Polit. l. 5.

bound, say, to account the sanctification of one day in seven a Duty which God's immutable Law doth exact for ever; altho' with us the day be changed, in regard of a new revolution, begun by our Saviour Christ; yet the same proportion of time continueth, which was before, by way of a perpetual homage never to be dispensed withal nor remitted.

And so I come to the second thing which I undertook to speak to, viz:

Secondly, The manner how the duty is to be performed, wherein the right and due observation of the day consists. And this we may learn from the words of the Text, from the Notions here [*Sabbath, and keep Holy.*]

To keep holy or to sanctifie is not to infuse or put any moral intrinsic Holiness into the day, as the Spirit does infuse holiness into the hearts of men: But to sanctifie here, is to separate from a common and prophane, to an Holy and religious Use. And thus both God and Man are said to sanctifie.

God sanctifies by appointing and separating a thing from a common to an holy and religious use: And Man sanctifies by applying to such holy and divine use as God appointed. And to what use this day is sanctified or separated we may learn from the Word *Sabbath*, which signifies a day or time of rest: A rest from bodily labours, from the Works of our particular calling; but always with this reservation, that we must make allowances for Works of necessity and Charity, to which positive Laws must always give Place: (all Judaizing severities, being to be renounced and detested.) which our Saviour teacheth in the instance of his Disciples gathering the ears of Corn, a Work of necessity to satisfy hunger, and healing the Sick and Lame, a work of Mercy and Charity, on the Sabbath day, Which indeed the Jews quarrell'd with, account-

S. Mat. 12. 1, 2,
&c.

1. 10. 11. &c.

Joh. 5. 16.

accounting it unlawful on the Sabbath day; which superstitious strictness of theirs our Saviour reproves by the allow'd Instance of Mercy and Charity to a Beast that falls into a Ditch on the Sabbath day; much more *Luk. 14. 3, 4.* then *a fortiori* ought it to be extended to Man, the nobler Creature, for whom the Sabbath was made, and not *Mat. 12. 12.* *Mark 2. 27.* Man for the Sabbath.

So that making these allowances, for works of Necessity and Charity, it must be a day of rest from bodily labours. But that's not all; it must not be a bodily rest and no more, for then the Ox and the Ass keep as good a Sabbath as we; but, the rest must be consecrated to God, it must be an holy rest, a vacation from the works of our particular, that we may attend those of our general Calling. The day must be spent in religious Exercises, and performances, both publick and private, as Divine Service in the Church, Reading, and Preaching, and Hearing the Word of God, and Celebrating, and Receiving the holy Sacrament, and Catechizing, Ecclesiastical Censures, &c. together with Prayer, reading the holy Scriptures and other good Books, and Catechizing in private Families, visiting the sick, and relieving the Poor, and meditating on the Works and Word of God, our Creation and Redemption, and sitting and preparing our selves and our domestick Relatives for another World. *God hath given expresse charge to all men; (saith the Homily before mention'd) that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and work day labour; to the intent that like as God himself wrought six dayes and rested the Seventh, and blessed and sanctified it, and consecrated it to quietness and rest from labour; even so God's obedient people should use the Sunday holily, and rest from the common and daily business, and also give themselves wholly to heavenly Exercises of God's true Religion and Service. So that God doth not only command the observation of this holy day, but also by his own*

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example

example doth stir and provoke us to the diligent keeping of the same. Good natural Children will not only become obedient to the commandment of their parents, but also have a diligent eye to their doings and gladly follow the same. So if we will be the Children of our heavenly Father, we must be careful to keep the Christian Sabbath day, which is the Sunday, not only for that it is God's express commandment; but also to declare our selves to be loving Children, in following the example of our gracious Lord and Father.

Thus briefly of the second thing which I propounded to speak to; I come now in the Third and Last place, to make some Reflections on what hath been said by Application.

This Doctrine of the Observation of the Lords day serves

1. For Reproof; and that of three sorts of Persons;

1. Those who keep the Jewish, but not the Christian Sabbath.

2. Those who keep both.

3. And especially those who keep none at all.

First, Those who keep the Jewish but not the Christian Sabbath: which is the Errour of those Christians who mistake the ceremonial for the moral Obligation of the *Fourth Commandment*: Supposing the Morality of the Commandment to consist in keeping the *Seventh day*, which God enjoyn'd the Jews; whereas that is the positive and ceremonial part of the Commandment, accommodated to the Oeconomy and political State of the Jews, binding them only, and not the Gentiles, and no longer neither then till the entrance and settling of the Gospel State by Christ, and the Holy Ghost. And now for any Christian, whether Jew or Gentile, to keep the ceremonial Law, is in effect to deny Christ, and to expect a Messiah yet to come; to keep the shadow and reject the substance; the Ceremonial Law being but the shadow of good things to come, but the body is of Christ.

Secondly, they likewise are to be blamed who keep both days, the Jewish and the Christian too. Thus the *Ebionites* of old, who being Apes of others, would keep the Sabbath with the Jews, and *Sunday* with the Christians. But truly, I think our Charity ought to be extended to these as the more harmlessly erroneous, and more pardonable Offenders; in regard partly through mistake and weakness, partly out of a scrupulous and tender Conscience, they keep both days, probably with an honest design and desire, and not out of peevish obstinacy that they may be in the right. But though they are excusable *à tanto*, yet not *à toto*: 'tis plainly an Error, and inconsistent with our duty enjoyn'd in the *Fourth Commandment*, which requires but one day in seven as God's peculiar, and allows the other six for our own labours; and to keep two Sabbaths in a Week seems to be wise above what is written, and to do more than is our duty. And though, the Apostles, and the Christians with them, did for a time keep both days, that is, the Jewish and the Christian Sabbath, yet that was for the same reason that Circumcision was for a while kept a foot, *viz.* to comply with the weakness, and prejudice of the Jews, (to whom St. Paul says he became as a Jew ~~that~~ that he might gain the Jews) and to give the abolish'd Ceremonies, which were dead with Christ, an honourable burial, but

3dly. And especially they are worthy of reproof who keep no Sabbath at all; or at least in such a manner as is equivalent to the not keeping of it.

First. Some there are that keep no Sabbath at all, as the Atheist and prophane Worldling. There are a sort of men who sufficiently declare themselves to be Atheists and Mammonists, who fear not to deny God his due, who have no manner of sense of duty, which they owe to the Lords day, but purposely and designedly oppose, and

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flight, and prophane it. If they have any business to do, any visit to make, not out of Charity but complement; any journey to go, any Accounts to make up, any Letters to write, or the like; God's day must be the time for't; tho it might be confessedly as well done on any other day of the week, no necessity compelling. Yea when no business offers, they will frame excuses to keep 'em from God's house, either they must sleep, or play, or drink, or talk, or walk away the time, which others devoutly spend in the publick Service of God, and preparing themselves for another World. Nothing so irksome and tiresome as what God Commands; no time so lies upon hand as on that day; they know not what to do; they are weary of themselves and of the time, and study for some diversion or other, and blame the lingring time, and wish and say with those in the Prophet, *When will the Sabbath be over, that we may set forth Corn, that we may be at our traffick and Trades again?* And if they are prevail'd with by some devouter Neighbour, or an argument *ab inutili & damno*, which the Law presents them upon total neglect to go to the house of God, how tedious and burdensome is the time there? What an insipid tasteless thing is the Service of God? How do they tacitely chide the slow-pac'd sands in the Preachers Glass, and grow angry with him if he exceeds his hour; when the time spent on sports, and pleasures, and business of the World is thought too swift of foot? An hour spent at a Sermon, yea and upon God's day too, is thought too long, when a play of three or four hours is done too soon. If this is not an evidence of an Atheistical and worldly spirit I know not what is. Is this the Character of a man that fears and loves the honour of God? What and delight in nothing less, shun his company, and fly from his presence, and avoid Communion with him,
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and break his Laws and sacrilegiously rob him of his just dues: which the Prophet *Malachy* wonders at *Mal.* 3. 8, *Will a man rob God? Will he rob God that made him, and governs him, and that has power to bless or to curse him, to save or to destroy him. This is a thing was never heard of amongst the most barbarous and idolatrous, whomsoever they rob, they will not rob their God.*

The primitive Christians I am sure abhor'd such sacrilege. But O how unlike the Primitive sanctity is the practice of this sacrilegious Age, this perverse and adulterous generation? *They* made it their meat and drink to do the Will of God, *they* would not be absent for a World from the publick Assemblies of the Saints on the Lords day, unless invincible necessity did hinder, and would not depart thence without the *Christian viaticum*, without the heavenly *Repast and Banquet*, the Communion of the *Body and Blood* of their dear Lord.

Thus they kept the Sabbath indeed not doing their own but the Work of God, and call'd, and accounted *the Sabbath a delight, the holy of the Lord, honourable, and did honour him, not doing their own ways, nor finding their own pleasures, nor speaking their own Words.* But at what lame, and deficient, and preposterous rate do the generality of Christians now keep the day? They keep it very well, if to keep it be to break it, if to sanctifie it be to prophane it, if to observe and honour it, be to fight and pollute it. They keep it very well who seldome or never attend the publick Worship, and are as careless of private Duties; they keep it very well indeed who never receiv'd the Sacrament in their lives, or at least observe it as a *Passover Feast* in the truest Notion of it, as to the time, *i. e.* once in a year; and that to still the clamours of the Law and their Consciences

ences, not being mov'd from a principle of Love to their Redeemer, to *do this in remembrance of him* ; not at all affected with what St. Paul insinuates and recommends in these VVords, *as often as ye eat this Bread and drink this Cup, ye do shew the Lords Death till he come*, but

Secondly, There are others that are partial Observers of the day, who think it their duty to go to Church and be present at divine Service, and attend the publick Ordinances and performances (and in that they do well, and are to be commended, and I wish there were more that did so) but then they think that the duty of the day is over ; they take little care to prepare themselves or their Families before they go to Church, and as little when they come from thence, that they may digest what they have heard and receiv'd there, by Catechizing, Examining, Meditation, Conference, reading, singing of Psalms, and Prayer ; which are the private and Domestick duties of the day. The Sabbath must be our *delight*, on which we must not think our own thoughts, nor speak our own words, nor do our own Works, nor find our own Pleasures, that is, we must forbear and withdraw our minds and affections, from such studies and employments upon that day, whereby the same might be polluted or prophaned. It must be sacred to God, and be spent in his service, and in Spiritual Communion with him ; which is to be promoted not only by publick, but private Duties.

Ma. 15. 13.]

On the other side there are some that pretend themselves very careful and conscientious in the performance of private duties, but neglect the publick, vainly imagining and concluding, that they can pray and read the Scriptures as well at home as at Church, yea and read as good a Sermon, (perhaps better) as they can hear at Church. Admit it to be true, yet one duty must

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not juttle out another, The same God who has commanded private has injoynd also publick duties. The Children of *Israel* could undoubtedly read the Law, and did, and pray too, in their private Tents and Houses; yet by God's Command they must repair to the Tabernacle in the Wilderness, and the Temple at *Jerusalem* to hear the Law and attend the publick Worship and Service. Our great Evangelical Lawgiver, does not only command his Disciples to pray in secret but openly, *i. e.* in the Congregation, not only in the Closet, but the Synagogue and Temple, to which he invites his Disciples both for publick Prayer and Preaching, not only by precept, but example too. He bids them hear the Scribes and Pharisees which sit in *Moses's* Chair, and does himself Preach in the Synagogue and the Temple, to which he shew'd so great a Veneration in obedience to the ancient precept, *ye shall keep my Sabbaths, and reverence my Sanctuary,* that he exercis'd an unusual severity in purging it of the pollutions and abuses which he observed there. *He made a scourge of small Cords,* and whipt out the prophaners of it, styling them Thieves and Robbers, sacrilegiously polluting that holy place, dedicated to holy Uses. *It is written, my House shall be call'd an House of Prayer, but ye have made it a Den of Thieves,* Mat. 21. 13.

So that, he that has commanded private, has injoynd also publick duties: his publick Ordinances were not made in vain: to each of which duties we must pay a due respect: Our obedience must be regular and uniform. *I have respect unto all thy Commandments,* says *David*. One duty must not excommunicate another. Publick must not juttle out private, nor private publick duties. And he that allows it to be so, is but a partialist in Religion, and does his duty but by halves, and is in God's account as if he did it not all.

A partial observing of the Sabbath is but little better
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than a total neglecting of it, the not keeping it duely, equivalent to the not keeping any, at least a very lame and imperfect Observation, as it will one day appear by the Censure of *Him* who judgeth not as man judgeth, who will not be mock'd or impos'd upon with fallacious appearances, or a partial piece-meal Obedience.

Thus you see who are justly reprovab^le by this Doctrine, *viz.*

1. Those who keep the Jewish, but not the Christian Sabbath.

2. Those who keep both.

3. And especially, those who keep none at all : or at least in such a manner as is equivalent to the not keeping of it.

2. Give me leave now to add a word of Exhortation, which may be suitable to all ; at least none ought to be offended at it : not the conscionable Observers of the Lord's day ; for to admonish, and warn, and exhort them to do the duty which they do already, is but *monendo laudare*, to praise whilst we admonish ; and the Arguments which are us'd to perswade them that do not, may serve at least to remember, and confirm and establish those that do their duty. And then for the loose, and prophane, and careless, (whom I will suppose to be convinc'd of their duty, and that they ought to keep the Christian Sabbath) exhortations and perswasions must needs be as necessary and suitable for them, as Physick is for the sick and diseased. *I beseech you therefore brethren,* (to use St. Paul's words to the *Hebrews*) *suffer the word of Exhortation* ; and that it may be the more prevalent and successful to the end for which it is design'd, *viz.* to perswade Christians to a due and conscionable Observation of the Lords day, I will lay before you these Arguments or Motives drawn from the following Considerations.

I. Consider

1. Consider, that not to keep the Sabbath, but to break and prophane it, is to sin against the Light and the Law of Nature, which prompts the rational Creature to set a part some time for the Solemn VVorship of God, the great Being, in whom he lives, and moves and has his Being, of which the Heathen were sensible by the dictates and Light of Nature, as St. Paul observ'd to the Athenians, *Acts 17. 28.* where he refers to a verse of Aratus a Greek Poet—*Εν αὐτῷ ζῶμεν, καὶ κινῶμεθα, καὶ ἐσμεν*—*In him we live, and move, and have our being: For we are also his off-spring.* Now the Laws of gratitude require some grateful Returns to a benefactor, which the Heathen thought themselves oblig'd to make to God their chief benefactor, but not knowing the true God, they therefore did VVorship many; of which they made Images and representations in Wood, and Stone, and Silver, and Gold, to which they instituted divine VVorship, and Solemn times for the performance of it; in which they were very devout and serious, and would not rob their God.

And, O! how will their blind Devotion shame and condemn the indevout, negligent, careless Christian: 'Twill undoubtedly at the great day, when the account of all the VVorld shall be scann'd over, and every one judg'd according to his VVorks: Then will Christ Jesus, the great judge of the VVorld lay open, O Christian, both thine and the Heathens VVorks. He will then animadvert upon their diligent and blind Devotion, and thy negligence, and zealleless cold performances. *Here stands a poor blind Heathen, who had only the dimmer and obscurer Light of Nature, and yet how devoutly did he fall down to his stock and his stone, and keep inviolable the time sacred to the honour of his Idol; when thou, O prophane Christian, who hadst the Light of Scripture, didst transgress the Laws of thy Maker and Redeemer, and fearlessly break their bonds asunder, and cast away their Cords from thee.*

2. Consider that not to keep the Sabbath, &c. is to sin against the express Law of our Creator; who commands one day in seven to be kept Solemn and sacred for his service, and will by no means dispense with the violation of it. And what art thou, O man, that durst break it? Is not he thy Maker, and art not thou his Creature, and consequently at his dispose? Art not thou accountable for all thy actions to him? Didst thou not receive thy Being, and well Being from him? canst thou live, or move, or breath without him, and yet doest thou act as if thou hadst received nothing from him, and owest nothing to him? Is all thy dependance upon him, and yet wilt thou not at all live to him? Can he save thee alive or destroy thee in a moment, and yet carest thou not? Doest thou neither value his favour, nor fear his displeasure? Are you not his people and Sheep of his pasture? Is not the inference than natural, *Enter into his Gates with thanksgiving, and into his Courts with praise, be thankful unto him and bless his Name.*

Consider, wherefore did God send thee into the World and continue thee in it, what to live as the *Leviathan* in the Water, to take thy pastime therein, to live to thy self only, yea the vilest part of thy self, that walking lump of Clay, thy body, while the Soul, thy immortal part is neglected and God forgotten days without number? Remember he whom thou sinnest against is thy King; and if thou wilt live in Rebellion thou knowest not how soon he may send out his warrant to attack thee, and drag thee to his judgment seat; and throw thee into Hell. Why should he any longer suffer such a perverse obstinate wretch that will not be reclaim'd after frequent warnings and long forbearance, such a harden'd Traytor and Rebel that will offend still, and infect his fellow Subjects, and draw them from their allegiance, such an old accustom'd thief, that will steal and rob still, and is ripe for Execution: Remember Christians

Christians he whom you offend is the great *Landlord* of Heaven and Earth, and you are his Tenants, and Tenants at will too, and the Sabbath is his weekly *Court-day*, whereon he summons all his Tenants to come in and pay their Homage and chief Rents, whereby they acknowledge that they hold all under him, and depend for all upon him, and owe all to him. And if you omit your duty, and will not pay your suit and service, what can you expect less than to be amerced and fined? And you know not how soon he may send out his Officers, the Angels, and leavy those fines and Amerciaments on you, and exact it of you: And in what manner is at his pleasure, whether on your Goods or Relations, or Body or Soul; for all is in his power and at his dispose; and he has several Instruments of his wrath to execute his Will. He may send the Thief to rob you and steal your Goods, and in that Act retaliate your thievish tricks, your robbing of God; the false dealer to cheat you, and go away with your Goods and Mony, now a Tempest at Sea, to drown some, anon a fire by Land to burn the rest of your Goods, and demolish your Houses, and turn you out of possession; one while he may send the Murraine amongst your Cattle, another while *Blasting* and *Mildew*, the *Caterpillar*, and *Palmer-Worm*, his Great Army, as he stiles them [Joel 2. 25.] and Blast and devour the Fruits of the Earth, and baffle your hopes and expectations of a plentiful Crop; make the *Heavens* above *brass*, and the Earth beneath *Iron*, withhold the Rain and break off the staff of Bread, and cause the *black horse* to ride through your streets, yea and the *Pale horse* too, he may send the Plague and noisome Pestilence, and other Diseases, and afflict you in your persons and Relations: Now a Child, anon a Brother, now a Father, anon a Husband, or a Wife,

or a dear Friend may be taken from you and leave you all in tears and sadness. 'Tis not unusual with God to snatch away some by death, and that as an affliction and punishment to their offending Relatives. Yea the Fine may be levied on your own persons that offend, and the payment exacted of you, either by sickness which takes away your Health, by lameness which takes away your strength, by madness which takes away your Reason, or by some sad accident, or sudden stroke which takes away your Life. Or God may commute these punishments, for temporal inflict spiritual ones; a hard heart, and a seared Conscience, and a reprobate mind: which was that severe spiritual Judgment, which God inflicted on the Heathen for their Pride and Rebellion, and rejecting the knowledge of God, Rom. i. 28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.* Or else he may epitomize along series of punishments, contract them into that fatal Abridgment and Compendium of all miseries, Eternal death.

That's the second Argument.

Thirdly, Consider 'tis to sin against the Law, against the Obligation of the Blood, and love of our Redeemer, to keep the Christian Sabbath is his Law: And the chief design of it is to commemorate the work of our Redemption, which was effected and compleated by the shedding of his most precious Blood, which is the greatest argument of divine Love: Which Sabbath-breakers seem to have very little sense of, and very little love and honour for their Redeemer. But let such know that the Blood and Love which they spurn at, and trample on will plead against them in another day; the Blood of Jesus if despis'd and trodden under foot will speak worse things than the Blood of *Abel*; the rejected

sted, the violated Law of Christ will exact a severer punishment than the despised Law of *Moses*. So the Author to the *Hebrews* tells us, *Heb. 10. 28, 29. He that despised Moses Law, died without mercy, under two or three witnesses*, (so did the man that gather'd sticks on the Sabbath day, *Numb. 15. 32, &c.* a small fault you'll say, but being a breach of the Law, and he the first violater of it, as *Theodore* saith, therefore for example to all others in future times he was so severely punished: but what he did was out of necessity; but how inexcusable are they that do needless works, and break the Sabbath out of presumption and contempt of the Divine Authority, and Obligations of the Blood and Love of our Redeemer :) *Of how much sorer punishment, suppose ye, shall he be thought worthy who hath troden underfoot the Son of God, and counted the blood of the Covenant an unholy thing, and hath done despite unto the Spirit of Grace?*

Well, but perhaps all that has been said is no Argument to prevail with some. They value not the Law of Nature, nor the Law of their Creator, nor the Blood, nor Love of their Redeemer. They are not fond of the Character of being a good Christian, but they aspire after that of a good Subject (though I profess 'tis a Riddle to me how he that is not a good Christian can be a good Subject, but) this Title and Character they are proud of and glory in, and desire above all things to be accounted good Subjects. Well, but tell me, you that are ambitious of this Title, and are so little fond of that of a Christian, is he a good Subject that breaks the Kings Laws? You'll readily answer no.

4. Consider therefore, which is my fourth Argument, that not to keep the Sabbath, but to break and prophane it, is to break the Kings Law, to trespass against the Law of our temporal Governour, which enjoys the
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pious Observation of the Lord's day by repeated sanctions of Parliament under Penalties to be inflicted on the violaters of it. So that in a word, Sabbath-breakers are neither good Christians nor good Subjects.

5. My Fifth and Last Argument is drawn from the benefits and advantages of the due and conscionable Observation of the day.

This day is a blessed day ; *The Lord blessed the Seventh day and hallowed it.* 'Tis a day of blessings, of many blessings, and the cheifest and best of all, spiritual ones, and the pledge of eternal.

This is the day wherein pardons are sealed to penitent Sinners, and the Sentence of Guilt and Condemnation reversed, and Reconciliation ratified in the blood of Christ. This is the day that the *Sun of Righteousness ariseseth with healing under his wings*, to dispel and scatter the Clouds, that sit upon the angry face of God's Justice, to clear up the Heavens above, and make it serene and pleasant on the Earth beneath, and take off the Sable Mantle, that black and dark covering which overspreads the troubled Breasts, the aking hearts, and afflicted wounded consciences of Sinners, and give them rest, and peace, and joy in the comfortable and refreshing gleams, and illustrious shine of the light of God's countenance:

This is the day of feasting and banqueting for the Soul. Now it Feasts with Angels and with Saints ; yea, with the whole glorious Trinity. *I will come and sup with him and he with me.*

This is the Souls treasuring, it's enriching day. It lays up Treasures where neither Moth nor Rust do corrupt, and where Theives cannot break through and steal. Now the Soul is enriching it self, growing rich towards God. Now is her attiring day, wherein she buys and puts on her glorious Robes ; the white Robe, the Upper Garment of her Saviour's Righteousness, and those inner Linings of
inherent

inherent Holiness. These she now buys and puts on, that she may be in a readiness to meet the Bridegroom.

And this is the Market-day for the buying of this Provision, this spiritual Food and Rayment, and the getting of these Riches. *Ho, every one that thirsteth* (so runs the Royal Style of that gracious Proclamation, *Isa. 55. 1.*) *Come ye to the water, and he that hath no money, come buy Wine and Milk without money and without price.* And *Rev. 3. 18.* *I counsel thee to buy of me Gold tried in the fire, that thou mayest be rich; and white rayment that thou mayest be clothed, and the shame of thy nakedness do not appear.* And he that neglects the opportunity on the Market day for the buying of this Provision for his Soul (for the other days of the Week are taken up in making provision for the Body, in getting temporal food, and rayment, and riches) he, I say, that lets slip the opportunity on the Market day for the buying of this Provision for his Soul, this spiritual food and rayment, and the getting of these riches, when, or how will he buy and get them? How can he expect that his Soul should be nourished to eternal Life? How can he be but wretched, and miserable, and poor, and blind, and naked?

Finally, this shorter is a pledge, to the due Observer, of that longer and eternal Rest with we expect in Heaven: an Ante-past a Preludium of that eternal Sabbath which we hope to celebrate in the other World; that Rest which the Apostle observes remains to the people of God, *Heb. 4. 9.* *There remaineth therefore a Rest to the people of God.* The word in the Greek is *σαββατισμός*, a day or time of Rest. 'Tis not *κατάπαυσις*, which signifies any common rest, but *σαββατισμός* which signifies a Sabbathical Rest, a Rest that has affinity with, a Rest bordering and conterminous on the temporal Sabbath, which is a type and pledge, and pregustration of that eternal Sabbath of rest which remains to the people of
God;

God: a rest infinitely satisfactory and delighting, fully compleat and perfect; a rest from labour and working, from sinning and suffering, from diseases and pains, from cares and fears, from the vanities and vexations of this mortal Life. Q let us labour to enter into that rest, as the Apostle exhorts, *Heb. 4. 11*. And happy is that man that spends the temporal Sabbath of rest here in preparation for, and expectation of that eternal Sabbath of rest hereafter. *Happy is that Servant, whom his Lord when he cometh shall find so doing.* He will bid him enter into a better rest and joy. He will then take him by the hand and conduct him from the Earthly to the Heavenly *Jerusalem*, from the material to the Spiritual holy Temple where the Lamb is worshipped in the Regions of Glory. He will translate him from Rest on Earth to Rest in Heaven, from the Company of Saints Militant to the *Chorus* of the Saints Triumphant, from the solemnities of a temporal Sabbath in the State of Grace to the Celebration of an eternal Sabbath of Rest in Glory. To which God of his infinite Mercy bring us all for Jesus sake, to whom be ascribed by us, and the whole Church, all Honour, Power, Praise, Dominion, and Glory, now and for ever, *Amen.*

FINIS.